

ne before. Seek to  
ough which these

Continued on Eighth Page.













### Notes and Extracts.

est tible ever given to man is the book  
on sense, with reason and conscience as

I admit without hesitation, that all men, children, and even brutes have rights.

are bound respect-  
tionalism is a fact. In the first place it  
in the second place it is a result; and  
third place it is a revelation.  
the earliest history of the race, man has  
gradually ascending the ladder of knowl-  
though the unfoldment of his spiritual na-  
Greenwood has become converted  
capitalist, but not thoroughly, we hope  
himself to write a book about it.—  
entirely believe in the existence of solit-  
we mean that great foundation of intelli-  
which has devised all things, and from the  
wisdom of which all things have pro-  
cession of spiritual gifts is supposed to  
possess the ordinary religious person  
of true in all cases. The possessor of  
owers may be anything but a good and  
"asked a governess of her little

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and as the material one becomes purified by the many different processes, it points are becoming more spiritualized, and points for the increased intercourse between the inhabitants of earth's Spirit world and material world.

That minister in Madison, having "fallen" cracked his crown, has suddenly become Unitarian. He has been attracted by the fact that the Unitarian belief that his head is cracked is the fact that it is cracked. While the Unitarian belief that it is only a crack of this kind to let Unitarian light through the thickest skull.

From the other life have sought to better nature of mankind, and gather the fragmentary thoughts, group them to the mind of the seeker after truth, and a life of the everlasting flowers, that will be a life of beauty and fragrance long after the life of the material asleep.

*From Manifesto says:* "A tree to which the birds come was kind and beloved, and

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In the morning we spent a quiet half hour in the sick chamber, and leaving the sick man looking more cheery and bright than when we came, hurried back on the early train to the city.

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**EXPERIENCES** of old Spiritualists which are now appearing in our columns, are of great value in making the history of the movement and in investigating the country is full of rich material which should be recorded. Let every one who has clear well authenticated cases of phenomena stored up in his personal experience, write them out carefully and concisely in the briefest space consistent with completeness, and send them to us; we will publish as fast as









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of elocutionary selections and translations.

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of elocutionary selections and translations, the success of which was very marked. These were followed by three series of reading-books, a book of original dialogues, and a much-praised work on etymology, forming twenty-two volumes in all. They are still largely in use in American schools.

of elocutionary selections and translations, the success of which was very marked. These were followed by three series of reading-books, a book of original dialogues, and a much-praised work on etymology, forming twenty-two volumes in all. They are still largely in use in American schools.

of eloquent selections and translations, the success of which was very marked. He was also the author of a series of interesting books, a book of original dialogues, and a much-praised work on etymology, forming a valuable part of the knowledge of etymology still largely in use in American schools.

During the civil war he appeared for the first time as a writer of fiction, in the form of spirited sketches, which, as published, were highly popular. He also wrote several of the first four letters of warm congratulation from Charles Sumner, one of the great statesmen of the country, to Mr. Garrison, who, in 1862, wrote a popular novel, entitled, *Pesalier*, published by Carleton, New York, and of which he was the author. It was, although it was an eight hundred volume. An edition in the French language was published by Ernest & Buckner, the publishers of Mr. William Howells.

Mr. Sargent was afflicted with a total affection, Mr. Sargent was advised by his physician to pass the winter in the south of France, and he accordingly spent the winter of 1863, on the Mediterranean. During his brief stay in England he made the personal acquaintance of Mr. William Howells.

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of eloquent selections and translations, the success of which was very marked. In 1861 he published a series of book-ings, a book of original dialogues, and a much-praised paper on etymology, forming the first of a series of works which still largely lie in use in American schools.

During the same year he first attracted the public speaker, and made some spirited speeches, which, as published, were widely read. He was then twenty-five. They drew forth letters of warm congratulation from Charles Sumner, age of the speaker, and from the Rev. Amos A. Phelps, who wrote a popular novel, entitled *Peaslee*, which he published in 1862, and of which sixteen thousand copies were sold, though it was an eight shilling volume.

He was then twenty-six. He was in London by H. W. F. Hickett, under the auspices of Mr. Sargent, and he was surprised by Mr. Sargent, who suffered from a bronchial affection; Mr. Sargent was advised by his friends to go to the Riviera, and to France; and he established himself at Cannes, on the Mediterranean. During his stay he met Mr. W. M. W. Hickett, an acquaintance of Mr. W. M. W. Hickett, Mr. William Whitla, Dr. Ashburner, and other prominent spiritualists. He also renewed his acquaintance with Mr. W. M. W. Hickett, and Mr. Dr. H. Home, the distinguished man and Mr. Dr. F. Home, the distinguished man. Prof. Francis Newman, author of *Practical Mysticism*, had long been his correspondent, was also in Cannes, and he met him there. Mr. Sargent had received a letter from Charles Dickens, thanking him for his new book, and he met him there. He renewed his acquaintances with him, when news came of the great novelist's death.

He was then twenty-seven. In connection with the modern spiritualist movement will be found a number of persons who have made a career. His attention was drawn to mesmerism about the year 1857, when he witnessed in Boston the experiments of Dr. W. M. W. Hickett, and he was then twenty-eight. In his old age, testified in London to the possession of the phenomena through an exhibition to excite his attention and curiosity. Soon afterwards, in New York, he was introduced to the Rev. Amos A. Phelps in his way. Dr. Channing, a well-known spiritualist, was then in New York, and he was then twenty-nine. He was then thirty. The phenomena in whose presence he studied for two years under circumstances which he has since described in his book. By the exercise of his own volition he naturally acquired the power of clairvoyance over his subject. Of clairvoyance, he naturally, insensitively to pain through mesmeric influence, and he was then thirty-one. When the phenomena at Hawthorne broke out in 1841 he was editing the *Western Messenger*, and he was then thirty-two. He was then thirty-three. He was then thirty-four. He was then thirty-five. He was then thirty-six. He was then thirty-seven. He was then thirty-eight. He was then thirty-nine. He was then forty. He was then forty-one. He was then forty-two. He was then forty-three. He was then forty-four. He was then forty-five. He was then forty-six. He was then forty-seven. He was then forty-eight. He was then forty-nine. He was then fifty. He was then fifty-one. He was then fifty-two. He was then fifty-three. He was then fifty-four. He was then fifty-five. He was then fifty-six. He was then fifty-seven. He was then fifty-eight. He was then fifty-nine. He was then sixty. He was then sixty-one. He was then sixty-two. He was then sixty-three. He was then sixty-four. He was then sixty-five. He was then sixty-six. He was then sixty-seven. He was then sixty-eight. He was then sixty-nine. 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a federal censorship of the press

ing a federal censorship of the press upon us in the form of a post-office regulation. If federal officials can suppress circulation of unconstructive and trashy pamphlets as being obscene, they can in the same manner suppress works like those of G. D. and O. S. Fowler, George Combe and others which treat the physical and moral aspects of the marriage question scientifically, and from a very large and palatable observation. Who is to decide what is well written and what are badly written works upon the marriage relation? We say that the press is to be as almost as the pulpit as to the most important in human progress? Not so!

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under a federal censorship of the press upon us in the form of a post-office regulation. If federal officials can suppress the circulation of uninteresting and trashy literature, why not suppress the circulation of the *Independent*, suppress works like those of W. and O. B. Power, George Combe and any others which treat the physical and mental sciences in a rational, scientific, and, and by a very large and patriotic, intelligent observation. Who is to decide what is well written and what are badly written works upon the marriage relation? Who is to decide what is good and bad as the pulpit as the most important factor in human progress? Not so! The liberal position is that the sexual relation is a private matter, and that the State has no right to interfere with it. Had and useless works on this question, like worthless and ill-written works on all other questions, will die of their own cost and worthless, unless they are so good as to be read by the people of the United States is set to work to certify them. This can only be done through the aid of pseudo reformers, who, like the *Independent*, are not so much for the world better, but don't know how to build the Cause of Christ will be promoted by converting the Government of the United States into a political and general canvassing and advertising agent for trashy philosophy. «This consummation has been achieved in the recent prosecutions. Our country has been given to Haywood's paltry staff. The reformers in this list handed away have helped to produce the Vice King of James, while promoting the cause of the creature of the *Independent*, and a considerable amount of cash in the name of Bennett. So the curtain falls on another judicial farce, a farce of violence, and the *Independent* is shown to be another lackey, a shrewdness is enriched a course of eagerly invited revolution.

To Inquirers and Friends

We are discussing the great facts of Spiritualism as they have never been discussed before in any journal of large circulation. We want to show a new way of looking at things in this direction. The outlook is most encouraging for our cause. After

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Summer has come again, with its bland air, its grass and leaves and flowers, its feast of fragrance. It gives us the luxury of outdoor enjoyment, of meetings under the blue sky with tall trees for our cathedral pillars and the opportunity to accompany our music with nearly laughs above the platform for a sounding-board over our free pulpit. A good grove or a camp-meeting, is recreation to the farm, and to his family, air-and pure fragrance to the city of the dusty town, and, when the children are present, a "feast of grace" whereby we can lure even our church and creed-bound neighbors to a fine forest, and their worn souls free and fresh spiritual life. We can be sure that the children that shall not die. Thus, too, can we reach and uplift the careless and vicious, and give these glimpses of a blue sky of purity and strength, and we can all meet together, from the city to the country, and from the forest meeting and lay new and whiter plans to help the world along.

Summer has come again, with its bland air, its grass and leaves and flowers, its feast of fragrance. It gives us the luxury of outdoor enjoyment, of meetings under the blue sky with tall trees for our cathedral pillars and the opportunity to accompany our music with nearly laughs above the platform for a sounding-board over our free pulpit. A good grove or a camp-meeting, is recreation to the farm, and to his family, air-and pure fragrance to the city of the dusty town, and, when the children are present, a "feast of grace" whereby we can lure even our church and creed-bound neighbors to a fine forest, and their worn souls free and fresh spiritual life. We can be sure that the children that shall not die. Thus, too, can we reach and uplift the careless and vicious, and give these glimpses of a blue sky of purity and strength, and we can all meet together, from the city to the country, and from the forest meeting and lay new and whiter plans to help the world along.

In the times when summer work doesn't drive hard, just before haying, just after the hay is cut, the men of the neighborhood will build a platform, at the foot of an upward slope, if possible, board seats and good ware at hand, get good speakers, have free conferences for men and women, lake back-wood, and the men will be there for stability, earnestness, order and liberty, and get enjoyment and benefit for themselves and others. The trouble and cost is small in proportion to the good done. We must not be afraid of the smallness of the things of spiritual things, nor coldly indifferent to the slavery which binds so many in the throes of bigotry, and which it is our duty to abolish. Let all go to work, early in the morning, and let the men of the grove meetings. Have a book stand at each one for spiritual and liberal literature, and have on one corner of it a pile of the NELSON-PSYCHOLOGICAL JOURNAL.

**A WONDERFUL REMEDY.**

**A WONDERFUL REMEDY.**

It is worth our comparison between it and the much less known Chinese response plaster, which is a mixture of plaster and other natural materials, including limestone and the so-called secret mineral agencies. It contains new medicinal elements which in combination with rubber, possess the most extraordinary plastic relieving, strengthening and curative properties.\* Any Physician in your own locality will confirm the above statement. "For Eastern Bone and Muscle Pain, Rheumatism, Sprains, Swellings, Cuts, Bruises, Burns, Coughs, Stomach Disorders, Whooping cough, affections of the heart, and all ills for which porous plasters are used, it is simply the best known remedy. Ask for Deming's Castile Porous Plaster and take no other! Sold at all Druggists. Price 10 Cents. Sent on receipt of 25 Cents." *Deming & Johnson, 11 Park Street, New York.*

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State the paper in which you saw this advertisement.

W. H.

**NERVO-VITALIZER.**  
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The great brain restorer and medium developer. It has made men and women and nearly all other stages of development. It has done wonders in restoring the afflicted to health. Sent in all parts of the U. S. for \$2.50. Address, Dr. W. A. CARROLL, NEW YORK, N. Y.

Dr. W. A. CARROLL, U. S. It is now more than a year since my wife first used "Nervo-Vitalizer," and its good effects have been appreciated and were not in the least, at any time when she became afflicted from over-excitation, checked them in her hands and she has some very positive and

Dr. F. L. WRIGHT,  
BRISTOL, CONN., Feb. 14, 1923.  
NEW BRUNSWICK, N. J., Oct. 10th, 1922.  
DR. W. A. CANNON, Dear Sir: Being conscious of becoming  
a medicine, I purchased a Vitamins, and after using it for one  
week, I consumed the entire bottle, and have been a very  
much improved man. I am now in the best of health, and  
enclosed the use of all persons wishing to become healthy,  
and also a powerful help to a nervous system.  
Respectfully yours, W. H. GRANT.

**STARTLING FACTS**  
IN  
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Embodies some of the most remarkable and wonderful facts, ever published, and of the deepest interest to all. The truth of

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[illegible]

going here and there by the way, living over and over again the sunny springtime memories.

















[illegible]

The whole list of the members containing many more persons of high station in scientific, social and official circles, and amounting to the number of 125, being qualified

ing to the number of 120, bears gratifying testimony to the fact that the great cause of Spiritualism has taken firm and extended

not among the intelligent classes of the  
German nation, and the fact that the  
Spiritualist ought to be rejoiced at seeing the  
light of Spiritual Truth and Reformation,  
of which Brother Andrew Jackson Davis  
kindled one of the first and most brilliant  
torches, spreading all over the world.  
Du. G. BLOMIE,  
Brooklyn, N. Y.

[illegible][illegible][illegible][illegible][illegible]



BY HUDSON TUTTLE

pronounced the whole thing a humbug, as she parted out independently from her influence. To-day there are but who will doubt that the blindfolded an could see without the aid of her own or the eyes of the mesmerizer.

—What has all this to do with spirit rings?

—Not anything, yet three-fourths of the people of the country will tell you, "It's mesmerism or electricity." I'll take it granted that psychology or biology is a needed fact, and make this proposition: a mind is a system of forces in

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state of existence, what is the object of the idea that the same mind can be of that of another after it has left the body? This is the fact to be proved.

The Poughkeepsie ser was the next. *Nature's Divine Revelation* astonished literary world for a time. A new unknown published the *Autograph*. J. H. H. was purchasing his magazine, his multitudes, and on the head of fact, theories and speculations, the "Rochester Knockings." Even to who had sent posted on the subject.

Continued on Third Page.



It is the subject of this remedy to supply, for the most, the bare of farmers attending the problems of elimination and compensation, allowing the growers to again in a natural and spontaneous way, the desire formed will be no longer to—In other words, the farmer will be no longer to—If the farmer desires accompanying such persons are to—We warrant the farmer, to secure the most continuous use, if I do not, the money will be refunded.

There is no doubt to eliminate and such as the farmer will be no longer to—If the farmer desires accompanying such persons are to—We warrant the farmer, to secure the most continuous use, if I do not, the money will be refunded.





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W. H. Harrison, *Editor of the Spectator*.

